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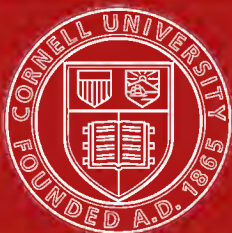
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THE RECENT CHANGES AT PEKING;

AND

RECOLLECTIONS OF PEKING.



BY THE

REV. J. EDKINS, D.D.

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RECENT CHANGES AT PEKING.

A LECTURE DELIVERED BY THE REV. J. EDKINS, D.D., IN CONNECTION WITH
THE CHINA BRANCH OF THE ROYAL ASIATIC SOCIETY,
ON THE 21ST NOVEMBER, 1901.

Peking stands on a plain bordered by hills two thousand feet high. The whole plain seems to be rising through water action flowing from the hills and bringing down with it earth and stones from higher levels. Partly, too, there may be an upward subterranean force raising hills and plain from beneath. The Pechili Gulf is becoming shallower. At Tengchowfu, Dr. C. W. Mateer told me the sea formerly reached the city and is now distant from it an English mile. He understood from the Tengchow people that the sea water was then fifteen feet deep where it is now three feet deep. At a later date the sea came up within one Chinese li from the city. The city wall was built to protect junks from pirates and from the Japanese. The land appears to have risen 14 1/2 feet in 250 years, or about five feet in 100 years nearly. In support of this view Du Halde on Korea may be consulted. Also the old people at Chefoo say the harbour is steadily filling up. The Gulf of Pechili and the Yellow Sea are shallow. At Chefoo, on the western spit of land leading to Chefoo peak, are two perfect sea beaches besides the present one. The highest of them is but a few feet above the sea. These old beaches shew the changes that were proceeding in past years.

At Tientsin the sea beach is constantly going outwards at Taku, the people say at the rate of thirty li or ten English miles in a century. In the Ming dynasty the sea came up, it is said, to Tientsin. The whole country, therefore, about Peking, appears to be

rising very slowly from the level of the sea.

The Peking plain consists of stratified clays which turn to dust and cause dust storms. By these storms, when most violent, day is almost turned to night. Travellers, when they meet these storms, experience extreme inconvenience from the thick coating of dust which covers their clothing, faces and hands. At twenty miles, north of Tientsin, clumps of trees begin to variegate the country, and this feature is continued all the way to Peking. The hills form a semi-circle round the city on the north, the east and the west. The scenery has already become more agreeable to the eye than the dusty plains further south.

On the hills there are many most attractive sites for temples. Springs in gullies here and there originate streams which nourish groves of trees. Here monasteries are built and priests superintend the newly planted woods. From the Liau dynasty in the tenth century Buddhist temples have been built by eunuchs, princesses empresses, and superstitious officers of the court. Pine trees are pointed out as being eight or nine centuries old, and still growing in some of these temples.

The plain on which Peking stands is thirty miles wide and the hills partly surrounding it are at a distance of ten miles on the west and twenty on the east. The rain which falls on these hills keeps the wells of Peking sufficiently supplied with water to allow of a large population residing in the city.

It became the northern capital of the Liau and Kin dynasties and later of the Yuen. The form of the city as it now presents itself to the traveller is due to the Mongols: the positions of the Temple of Heaven, the Altar of Agriculture, the Tai Miao, the She'si altars in front of the Palace, the Palace itself and the astronomical observatory, all were selected by the Mongol Emperor, Kublai, acting under the advice of Chinese statesmen. The most distinguished of these advisers of the Emperor was Kwo Showking who made the older astronomical instruments, which have been taken to Germany, and constructed the Grand Canal.

In the old days in Peking a walk on the wall was a favourite recreation. In 1864, I think it was, I went from the British Legation in a part of which I was then living, to the West Gate of Peking. Ascending the wall and passing the tower at the Tsien Men, which has now been burnt down, my companion and I walked for two miles along the broad parapet of the wall to the south-west corner near the British Cemetery, and then north for two miles more to the West Gate. We had heard that the funeral procession of Sangkolinsin would enter the city at six. We watched the long train of flag-bearers and coffin-bearers with inscriptions requiring the people in the streets to be quiet, to retire respectfully and without speaking. He who was carried past in that coffin was the same who four years before had upbraided Sir Harry Parkes, who had been taken prisoner, contrary to all civilized rules, for not settling the audience question by consenting to Manchu requirements. Prostration or imprisonment, because the Emperor Hienfeng wished it to be so, was the principle of this deceased champion of Manchu imperialism. In April last it was easy to gain access to the palace and the park on the north. On April 26th I walked up the hill called Prospect Hill in this park with Dr. Sheffield. There are three eminences on the hill, the central one and highest is directly north of the central palace buildings; the view from

it is most impressive. The Chienchingkung, one of the palace buildings, cost twenty million taels. The palace proper where the Emperor resides is on the north-west of the ceremonial halls which stand in a line north and south in the centre of Peking. West of the palace is the Nanhai, a sheet of water, a mile in length, fed by streams from the western hills. Here were General von Waldersee's headquarters, and here the Empress-Dowager resided from the year 1890. Far on the south-west is seen the Shunchimen gate tower, which has not been injured. The Nantang Cathedral close by was burned by the Boxers and is an utter-ruin. At the back of Prospect Hill is an ancestral temple called Showhwangtien. The pictures of the former Emperors are preserved here, and it is in this building that deceased Emperors in their coffins await burial.

A French soldier who came from the garrison of Rochefort was on guard at this temple. On my asking him if he had heard on which tree in the park the last Emperor of the Ming dynasty had hanged himself, he said he had not, but an aged Chinese now appeared who knew the tree and conducted us to it. It is an old acacia tree on the eastern slope of Prospect Hill. The old man was the wearer of a white button, and had been a caretaker in the park for many years. When he was young there was, he told us, an iron chain over the tree. This was to signify that the tree was guilty of a crime. The Emperor, in his despair, hanged himself from the branch to which this chain was afterwards fastened. A faithful attendant followed his example. The branch itself is broken off over some large blocks of stone. Three temples crown the three principal summits of Prospect Hill. The copper images on the two outer temples were taken away by French soldiers, we were told, to sell for old copper. The central image, that of Shakyamunie Buddha, is still there. It was pushed from its place and somewhat broken; overlooking the exact centre of the place, it must be explained, as a pro-

tection. The images of the gods are supposed to ward off evil influences. This idea of idol-protection has had much to do with the spread of idolatry in China, and it was greatly favoured by the Ming dynasty whose founder Chu Tai-tsa, was himself at one time a Buddhist priest. Prospect Hill has no outward sign of coal, though it is also called Meishan, coal hill. At several points it has been dug into, but no coal has been found.

To the west of Prospect Hill is the Takautien temple. Just beyond it there was in the spring a handsome stone Buddha in the Chengkwangtien, a wall and temple said to belong to the Mongol dynasty. It may be Indian, for it has long arms. The shoulder and breast straps are ornamented with what appear to be precious stones. The French soldiers on guard believe they are of glass. In front of it, under an open roofed building, was a drum, ornamented with red stones, and near this was a huge tortoise of marble, which was six feet in height, and long and wide in proportion. The descent from this temple on the east and west is a graded incline of about twenty feet.

The principal building between Prospect Hill and the Chengkwangtien is the Takautien where the Emperor prays for rain. The chief hall was paced, at my request, by a French soldier. It was 38 paces in width, or about 100 feet.

On the way back through Prospect Hill park I turned to the north-east where the walk through the cypress grove is lovely. The trees are old and beautiful. A French officer from Nice was kind enough to show me what could be seen of the Showhwangtien. Here the portraits of the deceased Emperors are preserved. Entrance is strictly forbidden, but we saw the imposing front of the structure. There are eleven pillars and the roof is double; the ten compartments are all wide, deep and lofty. Here once were hung the portraits of the Ming dynasty Emperors, but they were removed and those of the Manchu dynasty were substituted. In front on the marble

terrace were two bronze deer. Two brass lions are placed as guardians of the second gate. One plays with a young lion, the other with a ball of silk. In front of the outer entrance are two stone lions. When an Emperor dies he is carried in his coffin to rest in this temple till his tomb is ready for him. Eleven years ago, that is in 1880, the Empress-Dowager removed from her apartments in the palace adjoining those of the Emperor to the west park. Here she lived beside the lake in the building which was burnt during the German occupation.

On May 6th I walked to see it while it was still the German headquarters. General von Waldersee was residing in the Empress-Dowager's palace, which is on the west of the Emperor's palace. A German soldier led me from the gate by the lake side of the Nanhai. My guide had been sent to show me the way by the corporal in charge at the gate. I passed the Tsikwangko Temple of Purple Light where the foreign ministers were entertained by the Emperor and Empress in the time of Tungche, and in the early years of Kwangsu. A railway is laid along the bank of the lake southwards beside the stone road. This railway is continued northward along the lake side and is probably a mile and a-half long. Two carriages stand upon it ready for use, but there was no locomotive. The German officer at the palace offered to send a soldier to show the principal places. It was late in the day, and I said I would return to-morrow with a friend. Accordingly, the next day, Dr. Arthur Smith, author of "Chinese Characteristics" went with me. We were informed that the fire occurred on April 17th and 18th, 1900, when Freiherr Schwarzhoff was burnt to death. He came out three times with important documents and articles and returned a fourth time to save his pet dog. Then he was caught by the flames and fell a victim to the fury of the fire. This we were told by an English officer in the German army who had been in Germany, who also said that lately in the Kukwan pass in Shansi a German officer

and four soldiers were killed. They were there with French troops. The Chinese soldiers took advantage of the narrowness of the pass to attack them.

We walked across to an island where there is a palace surrounded by the lake. The Emperor lived in the lower apartments and the Empress-Dowager above in the upper story. Our English friend very kindly entertained us with coffee and biscuits. His grandfather had gone to Germany two generations ago. He was of a Scottish stock, planted in a foreign land. Saying farewell, we wandered over the region where the ruins of the fire remained. There is in the west park a straight covered walk which leads north and south for a long distance. East of it is a grove of cypresses, glycerines, sophoras and beautiful small red roses. Rich rock work is arranged here in abundant variety. As we found our way among the ruins of the fire we were reminded of the rescue of Count von Waldensee who was pulled out by a window from the burning building by the powerful arms of his soldiers.

This was the Nanhai. On May 20th I went to the Peihai. The gate to the Paitasi, a white pagoda overlooking the lake, was open. Here French soldiers were on guard. They volunteered to guide me and I noticed on the south side of the pagoda a high image of a Buddhist protecting god. On the east side eight wild ducks cut out of stone, all alike, sit upon four prostrate figures. The bird of a mild nature sits on a Maharaja, the royal Commander of an army of unbelievers, kept in check by Buddha's power. On the west side the four prostrate figures are surmounted by seven animals, a sheep, calf, horse, camel, dog, goat and fox. Some stand and some sit, pressing down the four hostile figures, which lie prone at full length on the bronze base. They are all cast in bronze. The monster god, himself champion of Buddhism, has fifteen hands on each side with ten heads and many faces, large and small. He has a serpent around his body. The bronze image is 2½ metres in height.

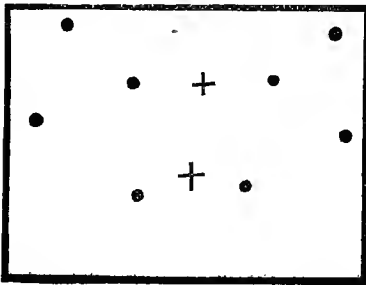
On the west declivity of the hill there is a deep tunnelled grotto all excavated from limestone and very cool. At the bottom of this grotto the soldier and I came to the foot of the hill on the north with the lake in front of us. In one building on the east of this hill is a copy of the Manjusiri's pious wish. It is the Fu Yuenking, and this copy was written in 1753. The inscription above the door of this temple is in Manchu, Chinese, Mongol and Tibetan. The view from the Paita hill is charming, embracing as it does the Lake, the buildings surrounding it, the Palace and Prospect Hill on the east. The hill on which this pagoda stands is, in fact, the west shoulder of Prospect Hill, the four eminences of which are all crowned with a temple. There are three aims in this arrangement. One is to bring good luck by erecting images and temples in prominent positions on the principle of Fengshui. A second is to secure divine protection from Buddha and the gods for the imperial family. The third is to obtain pleasant walks and beautiful scenery for the enjoyment of the Emperor and all the members of his household.

On May 23rd I visited Bishop Favier who made so brave and successful a defence of his cathedral during the siege of Peking in 1900. He told me the number of Roman Catholic converts in China is 800,000. In Peking no fewer than 1,260 were killed during the siege. Two per cent. of the converts apostatized out of fear. Altogether in his vicariat in northern Chihli 6,000 were killed by the Boxers. A French traveller, M. Jaillard, was with the bishop. He told me he had read with much interest my work on Chinese Buddhism. On the north-east angle of the Cathedral grounds I saw the mine which had been made by the besiegers. It was forty feet deep and sixty feet wide, and forms an immense crater with shelving sides. Some persons told me that 200 Christians were killed by the explosion of the mine, but the Catholic Christian who spoke to

me said there were more than 100. The bishop was amused when I reminded him that the number 1260 was that of the days mentioned in the Apocalypse during which the witnesses would prophecy. The Cathedral is now thoroughly repaired. The double row of about ten pillars within the edifice ranging from north to south give it a noble appearance.

On May 27th I walked along the edge of the north lake on the east side. A French officer walking there pointed out to me the building where the Empress feeds silk worms. It is on the low bank north of the Pai-ta hill. To it I resolved to go, but meantime I perambulated the galleries which are erected at the foot of the Pai-ta hill bordering on the lake. These galleries and the buildings near were unoccupied, but when the Court is in Peking they will provide accommodation for many persons attached to the imperial household. Across the lake on the west side the trumpet of French troops quartered there sounded sweetly across the broad surface of the lake.

On May 30th I walked to the Palace of Silk Worms on the north-east shore of the lake. The General of the first Brigade of the French Expeditionary Force was residing there. When the French came they found many eunuchs and Court ladies in this palace, and they refused to give any information. The eunuchs afterwards left for Shensi. The altar is outside of the palace on the south-west side. It is mounted by ten steps. There are eight stones in front perforated to hold flag staves, the same flags being carried in the Empress' procession.



On the altar are eight bronze urns. The urns are arranged in four pairs, placed north and south. The two outer pairs approach the back of the altar. The inner pairs approach the middle of the altar. In front there are no urns. The tablet inscribed with the name of the goddess of silk worms is brought out of the palace on the day of the sacrifice, in spring, and placed on the altar between the inner pair of urns on the north. The Empress kneels to the tablet in the centre of the altar. The Empress had eighteen Soochow men to teach and practice the art of weaving silk and to produce textile productions for the Empress under her own eye, such as are made at Soochow. The men were paid their wages by the Neiufu, the Imperial Household department. The weavers were all killed at the capture of Peking, presumably by the French, who occupied the entire lake shore on the north side. But it is possible that the Boxers killed them.

On May 29th I visited the Tangtsz. The Tangtsz was a temple at the back of the Inspectorate General. It had a large open space in front. There were twelve stones for holding lofty lamps. On the south-east is an octagonal arbour in a separate walled enclosure. The arbour is open to the north and south. This is probably intended for use in changing ordinary for sacrificial costume. The pillars are covered with thick painted hemp matting in the occasional style observed in Chinese buildings. The arbour in front of the temple may be for fasting and quiet reflection. The temple probably contains some picture representing the original founder of the dynasty. The mystery attached to this ancestral temple is unsolved by any Chinese. It is said that a Manchu witch took part in the ceremonies. The Emperor goes to worship there each year on New Year's day. On the ground in front of the temple I saw a globe of papier maché lying out of place. In circumference it is 35 centimetres or about fourteen inches. It is a celestial globe with the stars painted on it with their

Chinese names. It probably came from France and was painted here. It seems to be placed here as an emblem of world-wide sovereignty suiting the pride of the Manchu Imperial dynasty. The land occupied by the Tangtsu is now applied to the Italian legation. When I was there in May Marquis Salvago Raggi was residing in the temple. On the front pavement are seventy-two stones. The candle lamps are five feet high. The Emperor kneels before the tablet in the temple which is a somewhat low building. On the front pavement are four large bronze urns and a pagoda in the centre of a globular shape, with the eight symbols of Fuhi, the Pakwa, engraved on it. One of the urns is 150 years old. At the west gate of the Tangtsu enclosure which occupies two acres of land are two bronze lions seated on bronze stands. Formerly, there was a cypress grove here. There were sixteen cannon and a flour mill intended to be worked by a locomotive lying there doing nothing. The temple was sufficiently commodious to become the temporary residence of the Italian Minister.

By an Edict published three months after my visit the new Tang Tsz is to be placed inside of the Imperial city on the south of the east gate, close to the open space, used there for archery practice. Here it will be on the east side of the Tai Miao.

In Peking a spot so sacred as this may be exchanged for another. Change is written on all we see, and it is the fate of Peking to undergo from time to time very considerable changes. For example, the loss of the central gate tower by fire and the unexplained seizure by the Germans of the astronomical instruments which adorned the eastern wall are greatly regretted by lovers of the picturesque and of scientific archæology.

The wealth of Peking is greatly increased by the residence of many noble families and members of the Imperial class. The west city is said to be noble and the east city rich. Changes have occurred in the busy parts of the city. Early in the 17th

century the Lamp Market Street, known as Teng shikow was marked by great activity, but trade has now left it and gone to the Tung-si-pai-luw near it. Before this we are told in the work called T'an Wang, written in the 17th century, the Lamp Market was in front of the Gallery of the Five Phoenixes. The market was formerly held on the 5th, 10th and 20th of each month in the present Teng-shikow, where the building of the American Board Mission, burnt by the Boxers, was located. In the west city there is a busy market at Hu-kwo-si near the Si-si-pai-low. Two hundred and fifty years ago this market was held on the 1st, 15th, and 25th of each month at the street adjoining the Board of Punishments.

The trades of Peking have suffered severely through the robberies and incendiary madness of the Boxers.

There are about fifty pawn shops in Peking. When the Boxers were admitted to the city to burn, rob and kill, as fancy led them, all the pawnshops were plundered. Now that peace has been made the pawn-brokers have recommenced business by scraping together what funds they could. They are obliged, as they think, to ask three candareens a month on the tael. This amounts to 36 per cent and is a very heavy burden on the poor. The reason of this high rate of interest is found in the fact that the pawn-brokers are responsible for Taels 200,000 of official funds placed at interest in their establishments before the Boxer rebellion. The pawn-brokers, through their representative 孟理堂 Meng-li-tang recognize the liability, and propose to pay this large sum by instalments, spread over several years. All over China the same system of pawn-broking exists, and the city magistrate, prefects, superintendents, and treasurers all deposit public money in pawn-shops, to secure good interest.

One day while in Peking I went into the Purple Forbidden City with several friends. A British officer secured us a pass. We entered by the Wu men. In front of it are a sun dial and a Kia-liang for measurements. This is

intended to fix the measures of the empire. We passed through the three marble halls, known as the T'ai-ho-tien, the Chung-ho-tien and the Pao-ho-tien. These are all of Ming dynasty building, and show the same stately grandeur which marks the hall in front of the tomb of Yung-lo. That building, however, is somewhat larger than the T'ai-ho-tien, the longest and highest of these three halls. The Emperor Yung-lo reigned from 1403 to 1425, only twenty-two years, but he left indelible traces of magnificence in building. Indeed, Chinese architecture reached its height of development in that age, about five hundred years ago.

After these halls are passed the next on the north is the Ch'ien-t'sing-kung—palace of heavenly purity. It was called in the Ming dynasty the "Hall of Heavenly Brightness." This building, as already remarked, cost twenty million taels of silver and three thousand workmen were employed. In one year 13,000 piculs of rice or millet were expended in wages. These figures are found in the history of the Ming dynasty. If this building required an outlay of one fifteenth of the expenditure for the whole of the palace buildings, the entire cost would be 300 million taels, or £40,000,000 sterling. The Emperor Yung-lo, to raise these sums, increased the taxes and encouraged the expansion of the examination system which yields a revenue by the sale of titles. At the Chinghotien the Emperor comes to inspect the sacrificial tablets. To the T'aihomen, the gate to the T'aihotien, he is carried to ascend the elephant's carriage, by which he is conveyed to the Temple of Heaven to perform the sacrifices there three times in the year. Carpets are laid down in the Taiho and Chunghotien. They were manufactured in Kiangsu province where we are now met. In the hall named Kiutaitien 交泰 there is a clock on the west side, and a clepsydra on the east. The eunuchs in attendance said that the Emperor is not more than five feet in height, while the Empress-Dowager is five feet nine inches. In 1899 on the

occasion of her birthday the Emperor paid his respects to her Majesty in the Hwangchitien, and performed before her the prostration ceremony in full, that is to say, he kneeled three times and struck his forehead nine times on the carpet on which he knelt. As we passed rapidly along, I noticed in the garden called Yuhwayuen 玉花苑 a temple to Chenwutati, the Taoist warrior demi-god so named. Beside him on the east side is a temple to Kwanti the ennobled Kwanyunchang, who is, practically, the Chinese god of war.

In the Emperor's rooms I noticed in the sleeping apartment a very wide bed. There was a piano in the front room, and in the study a number of books in good condition. There was no appearance of looting in these apartments. On the floor of the bedroom was a silver gilt elephant drawing an imperial carriage. On the carriage were many little figures. The harness and back of the elephant were studded with diamonds and rubies. The bed was plain but of the best silk. The eunuchs keep everything in exact order. There was no disturbance of the ordinary arrangement. We saw all as it really was before the Emperor left it in August 1900.

The books I noticed in the Emperor's study were the Tatsinghweitien; Book of statutes, in about 600 chapters; the Chaumingwensien, a valuable collection of poems and essays of the Han and some later dynasties, and the Kingtsihweipien, an immense collection on politics and administrative economy. The Emperor has two apartments for study. These large collections were in the larger Shufang, and with them the Tatsingyi'tungchi the topography of the Chinese empire, in 356 volumes. The Emperor and his advisers feel what the foreign student feels that a Chinese library is too bulky to be kept just at hand. A selection is indispensable. The choice of books for the personal library of the Emperor has been made on the principle that he must study the works of a comprehensive nature published by his ancestors during the two hundred and sixty years of their rule. The

Emperor cannot lead an army like Frederick or Napoleon. The Chinese Emperor cannot expose himself on the field of battle. He must be a student. To this he is compelled by the literary character of the country he governs. In the Master of Arts' Examination hall, the Kung-yuen, which is near the astronomical observatory a compartment is shown among the ten thousand or more compartments, which was occupied by the Emperor Kienlung when he was student, and wrote essays for his degree just like other Bachelors of Arts. This compartment is called 天字號 tien tsi hau. Tien is the first character in the thousand character classic.

Peace harmony and repose are the beautiful words written in gold letters over the Emperor's rooms at the entrance. The number of articles of European origin was very great. They are not in keeping with the exquisite Chinese wood carving seen close by. In carved work the Chinese genius shines pre-eminently. The Chinese probably taught arabesque ornament to the Arabs. The Chinese obtained their ideas in art from India and Persia, but they expanded what they received through their industry and patient skill. In rooms like those of the Emperor's palace the greatest beauty appears in the carving and not in the articles from Europe sent as presents to the Emperors in former years by the Viceroy and Governors of Canton. These objects seem out of place. In one small room there are sixteen European clocks. Two of these were working models of horizontal steam engines.

Objects of foreign art abound in the palace. The principle that every owner of a foreign curio or musical box or piano or telescope ought to be put to death has never been known in China till the Boxers adopted it. According to this view the Emperor and Empress-Dowager are conspicuously great offenders. They are both of them very fond of objects of art from the west.

The apartments of the Empress-Dowager are richly supplied with or-

naments. There are three sets of rooms which adjoin each other with three open courts in front. Thick plate-glass windows allow everything to be seen from outside. The ornaments of carved jade are surprisingly beautiful. About six clocks tick incessantly in each room. Surely this Imperial lady has an undoubted love for Western arts and Western objects of utility. Perhaps she asks sometimes why did not China invent clocks and watches.

Peking has lovely gardens in its very centre helping to purify the air. The gardens of the palace and the west lake with its spacious parks and groves add much to the salubrity of the city. They add to it a unique beauty, greater in some respects than that of Paris as seen from the Pêre la Chaise, or Montmartre, or the Eiffel Tower. The green and yellow roofs have a charming effect. The marble halls and terraces are all in their proper place as if a Greek geometrician had drawn plans for the buildings. The squareness of the city and the central location of the palace with the eight banners arranged all round as in an encampment, originally led to this arrangement. It is both military and in accordance with the principles of the Fenz Shui art, borrowed long ago from India. One day I visited the Mahakala-miau, and on the way read a proclamation on the wall of the palace gate on the east side. It was from the captain of the guard in the 5th month 1900 when the Boxers were in Peking. All persons having duties to perform must fulfil their functions very diligently and keep thieves under restraint. In the Mahakala-miau there were about twenty Lamas, all of the Harchin tribe. They were living in buildings in front. Beloochi troops had charge of the temple. They burned the Buddhist prayer-books used by the Lamas. They were not carried away. The Lamas said it did not matter. They could obtain a new supply from Kwei Hwacheng beyond Shansi in Mongolia.

The Boxers looked on Buddhists as deserving of protection. No Bud-

dhists temples were burned by them. They, however, burned official buildings and all buildings occupied by foreigners which were not defended.

The Christian converts were surprisingly faithful, and suffered death rather than recant or deny their Christian belief.

Many hundreds of the Chinese and Manchu converts, whom I knew in past years in Peking, were ruthlessly slaughtered by the Boxers; assisted by the soldiers. Of the London Mission I heard of 114 and in country stations about 250. Those who remain are not disheartened. They love Christianity none the less now that the Boxers are repressed. The Sunday audiences are fully as large as before. There is an enthusiastic aspect in the native Christian meetings which is most encouraging to the missionaries.

The persecution brought out the good points in the religious character of Christian converts in a very remarkable manner.

The action of the Plenipotentiaries and of the Peking Government in carrying out the policy of the Plenipotentiaries has been loyal and intelligent. There has been no treachery in Peking since the settlement. Peace has been preserved and the city is in readiness for the return of the Emperor and Empress-Dowager. The Plenipotentiaries deserve praise for their faithfulness to duty at a critical time.

Peking is now in one important respect greatly improved. The Government in all its departments is forced upon the path of reform. The foreign legations will henceforth be secure against any disloyal attack of the Chinese army by fortification. Several of the Government departments require new buildings in which to carry on their official work, because the foreign concession includes a wider space in the city than before the siege. They will become located in buildings which were almost useless in the old days. Just as the work of dis-

banding superfluous regiments in the army is now proceeding steadily in many provinces, so in Peking, useless departments are now being abrogated to give way to such as are required in the new regime.

It was possible now to see the Tai-miou, the ancestral temple of the Emperors. It is in front of the palace on the east side. I went to see it on May 29th. On my way I called on a sergeant in the British Legation guard who told me he was in Admiral Seymour's relief force. He was placed in an exposed situation where he himself shot twenty-seven of the enemy before he was relieved. He came back with a slight wound. He was expecting his wife and child to join him from his home in Plymouth. The Ancestral Temple was guarded by Sikhs. In front of the three entrance gates is a marble bridge. The three gates each had double doors. A red plastered wall twenty-four feet high surrounds the temple.

The days of worship are on the eighth of the 1st month, on the first of the 4th, 7th and 10th month and on the 10th of the 12th month. Either the Emperor comes to kneel in person or he sends Prince Su, or Duke Yü, or Duke Ling as his representative. He kneels on the cushion in front of the sacrificial table. The whole number of tablets is now thirty-two. On entering the door of the hall the Emperor prostrates himself, and touches the ground with his forehead. The thirty-two tablets to Emperors and Empresses are kept in shrines where they are worshipped. The Emperors Chienlung and Tauckwang are represented on the west side. The tablets of Kanghi, Yungcheng, and Tungchi are on the east. The proper hour for worship is at three a.m., but it is sometimes 8 a.m. A sheep, cow and pig are offered on the east and on the west side, in large cubical boxes. When the sacrifices are offered candles are lighted in the large lanterns. Between the boxes of slain animals and the enthroned tablet is a long table on which deer, hares, and dates are offered. The incense burned,

is that of Tibet. The wine offered is the old yellow rice wine. It is placed in rough Chinese bowls. The elephants and cows also bear bowls of the same wine.

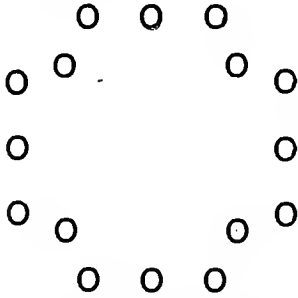
The pillars of the ancestral temple are $12\frac{1}{2}$ feet round and about 60 feet high. There are three temples and these pillars are those of the largest size. Pillars of this size come from Yunnan by water in answer to the requisition of the Emperors. The hindmost of the three temples is smaller than the others and contains tablets to ancestors before Shunchi. All three are long, lofty, deep, and roofed with yellow tiles. They may be regarded as representing the acme of splendour in the ancestral worship of China, the rolls of silk lingtze are burnt in the *lianlu* outside, i.e., the burning stove or furnace. Each Emperor has his name written on a roll. They are kept ready in boxes for the time when they are needed. The pillars would be set up in the reign of Yung-lo probably. They are equal in their majestic appearance to those of the Ming tombs. The marble balustrades round the temples deserve particular attention. Three flights of steps lead up to the doors and the balustrades are richly carved all round. The beauty of the facade from an architectural point of view is unquestionable. As a matter of taste there is a mistake made by the Chinese. Walls are supposed to be needed to keep away evil spirits. These Fungshui walls shut off the view and spoil the effect. This is to be regretted for the facades are æsthetically majestic and ought to be free to be enjoyed by the visitor. The Chinese keep the doors locked. The public are not admitted. The people might be taught good taste, but they are rigidly shut out from the observation of that which would be helpful to them, as teaching them loyalty and educating them in art.

The tablets of jade for the worship of Yungcheng and other Emperors are wrapped in yellow satin. The record of the virtues and good actions of the Emperors are found here. The tablets are called jade but they have marble-like marking.

It is then more correct to call them marble tablets, especially as in Peking marble is spoken of as Han Pai-yu.

The Chinese Emperors are all worshipped in the front temple. The tablets of the earlier ancestors before Shun Chi are six in all. They are Chan Tsu-yuen, Hing Tsu-chi, King Tsu yi, Hien Tsu-sinen, Tai Tsu-kan and Tai Tsung-wen. Some of the tablets have been taken away by foreign soldiers. This we were told, and it is to be regretted. The shrines for tablets are elaborately ornamental, and they glitter with rich carving and gold leaf. The tablets are kept in cubical boxes beside the shrine. In several shrines are seen three tablets because certain Emperors have given the title of Empress to two of their wives. There were silk mittens, which the prince who is appointed to superintend the sacrifices, puts on his hands when he ascends the shrine to take out the tablet and place it on the throne before which he kneels. There are thirteen eminent servants of the State represented by tablets on each side. I noticed Wen Siang in the Tung Chi period and Seng Ko Lin-sin in the Kwang-shu period, with A Kwei, or Tai Tu-erko, Fei Yin-kung and others, amounting in all to thirty-six, who are honoured with worship in the Tai miao. In front of the Tai miao, the east and west sides of the spacious Court contain tablets to a second series of meritorious officers who have at various times by Edict received the honours of a subordinate place in the Tai miao.

On June 24th: I went with General Richardson who kindly invited me to see the Temple of Heaven. On the northern altar the round building, Chi Nientien, has pillars which are about thirteen feet round. The ornamental painting on the ceiling shows distinctly the crane, sien hau and dragon. They represent the civil and military divisions of official life. The high roof is supported by four large pillars and twelve smaller pillars in the outer circle.



The Chi Mientien is newly painted and in perfect order. This was the result of the destruction by lightning in 1889 of this building. To this its fresh appearance at the present time is due. The tablets are kept, when not in use, in a hall behind. Chairs are provided on which the tablets are placed when they are brought to the altar and taken back.

Here let us terminate this sketch of some of the buildings of Peking, Imperial and sacred. We began with the geological formation of the soil. We close with the most ancient wor-

ship, that of the sovereign of the skies, honoured by sacrifices on an open altar according to a ritual which has been refurbished and modified by each dynasty, but in its essential features has lasted four thousand years. It was a worship the grey forefathers of the Chinese race brought with them from the West. It is not only true, as has been well said, that man will worship by an internal conviction which compels him to acknowledge a God above him who rules the universe, but more than this, the Chinese have a genuine traditional worship which can only be successfully explained as originated in the earliest ages in the history of mankind. In the old Egyptian and Babylonian days, men had begun to add ceremonial and imaginations of their own to primeval truth. They were led by teachers of influence and renown to turn aside from the genuine early belief in one God, to adopt a polytheistic faith and ritual. God made man upright, but he hath sought out many inventions.



RECOLLECTIONS OF PEKING.

BY THE

REV. J. EDKINS, D.D.

When the Archimandrite Palladius was in Peking in the seventies I knew him well. He was a deeply read student of Chinese history and wrote much in Russian upon the religions of China and on the historical development of the empire. In 1876 I conversed with him on the Chinese view of God. He remarked that the Christian and Mohammedan view of God as being spiritualistic differs *toto caelo* from the Chinese view of God. He said that when Adam Schoal was appointed to the Astronomical Board as chief astronomer the Mohammedans were very angry. Returning to the subject of the name for God he saw no subjection to the use of Shangti for God, because reference can be made to the Chinese classics. The use of Shangti there shows that it cannot be mistaken for Yu kwang ta ti, the Taoist God, a comparatively modern term. A reference made to the classics settles the question.

He was sixty when I knew him and wished to go home but was not able to do so. He travelled in Manchuria after this and published an account of that country. Russia about 1876 was beginning to make special inquiries upon Manchuria and may have been led to do so by this journey of the Archimandrite. Soon after he died at Marseilles. He told me that he believed in the historical existence of the ancient Emperors Yau and Shun, but that there is a mixture of mythological invention in the Shuking account of those sovereigns. He met with no special results from his search in history for traces of religious influence of a Christian kind upon China from the Tartar side but there is a passage

alluding to the cross in the Tsin history. It is not distinct enough, however, to warrant any conclusion. Palladius was a scholar of the first class.

A Chinese Christian I knew in 1876 told me he saw the Emperor Hienfeng sitting on his throne in the Chien Tsing-kung. This is the same building where in future, audiences will be granted to the foreign ministers, as arranged in the new Treaty of 1901. The Emperor sat in pantui fashion as the Mongol and Manchu Emperors have always done. The Chinese Emperors sat with their feet down. At the audience the Emperor speaks with one person at a time. The two Empresses at that time allowed their women to come and go while they presided behind the curtain. These two Empresses were the Eastern Dowager and the Western Dowager. The last of these was mother of the Emperor Tungchi then reigning and is the same with the present Empress-Dowager. My informant also saw the Emperor in the Chenta Kwang Mingtien in the summer palace outside Peking. He told me that in the cabinet the Kiunki there are rooms on the North and on the South side. When the cabinet ministers come from the north to the south room the clerks begin writing at their dictation the text for the day's edicts. They write rapidly on a painted slip. The rough copy is written out by them fairly. The cabinet minister corrects it and it is then shown to the Emperor for approval.

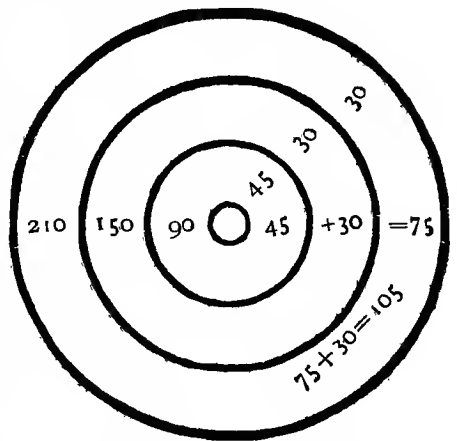
At the time here referred to the Empresses did all that was recommended to them by the cabinet ministers. They did not question or contradict the judgment of memorialists, but

simply followed it. This was at that time the mode in which the government was carried on. Officers were very careful not to go beyond the existing regulations. The Six Boards act according to their printed rules. In these regulations there is a check on wilfulness and perversity. The rules cannot easily be contravened. In the life time of the Eastern Empress, chief wife of the Emperor, Hienfeng, both the Empresses were praised for the sagacious manner in which the administration was conducted. Their part was more that of approval than of suggestion. This fact helps to account for the smoothness which has characterised the administration during the last few months of the present year. The Emperor and Empress-Dowager are in the habit of adopting measures proposed to them and hence the suggestions of the foreign Ministers have been systematically accepted just as if they belong to the cabinet.

The clerks who in the cabinet take down the edicts and write them out are in Manchu called Changking. This title is in the singular changgin and in the plural changgisa. They are inspectors of inferior officers, civil or military. They are higher in rank than the Lang-chung or the Yuen-wai. At the head of the cabinet are six chief ministers, three Manchu and three Chinese. The six or seven chang kings are all Manchus. Such was the old regime, but changes are now taking place rapidly and there may be variations which it is too early yet to chronicle.

We cannot yet say if the Temple of Heaven and the southern altar will be closed against the visits of foreigners when the Emperor returns to Peking. Possibly it may be thought that reform is now the established policy of the dynasty and that liberality should be shown to foreign visitors. The southern altar will always be an object of extreme interest on account of the sacrifices offered there at the winter solstice. This is a custom which has been in use in China for four

thousand years. The altar is ascended by twenty-seven steps and consists of three terraces. It is on the upper terrace that the emperor kneels in worship. Professor Russell kindly made for me a calculation of the number of stones used on the three terraces. The number is stated in the native accounts to be 13,579 without its being said how this number is made up. "I think it probable that by the total number 13,579 is meant the number of stones laid on the three terraces. This, however, can only be ascertained by actual inspection. If so, the mean superficies should be 2.55 Chinese feet, their breadth being probably one foot exactly, their base in the two inner circles 2.9 feet, and in the outer circle 2.7 feet. Their shape would slightly deviate from a rectangular parallelogram, having the acute angle at its base. Under these suppositions there would be contained in the inner circle 2,494 stones, in the middle circle 4,434 stones, and in the outer circle 6,651 stones. These added together give in all 13,579 stones."



SOUTHERN ALTAR AT THE TEMPLE OF HEAVEN.

In visiting the observatory it was painful to think that Germany has appropriated the astronomical instruments. Among them is a French

instrument with a movable staircase of iron, which circulates on a railway. The Chinese have been accustomed to take notes of falling stars, halos, comets and eclipses. They need sextant, quadrant, altitude and azimuth instruments. Alexander Wylie wrote a full account of them. Only the dial now remains on the tower and nothing below. In the court below, previous to the siege of Peking, there was the Hwuntienyi of Kwo-showking for observing meridian passages of the heavenly bodies. This instrument has been there since about A.D. 1300, that is to say, six centuries. It was formerly on the upper terrace of the observatory, but was taken down. There were two of these Mongol instruments. The globe was seen chained

to four mountains. The notion which prevailed was that the earth was immovable and that the sky revolves round it. It was about AD 1540 that the book of Copernicus showing that the earth revolves on its axis and also round the sun was published to the world. It is only during little more than three and a half centuries that the earth has been believed to be in motion. Till this was known it was impossible to understand on what the earth rested in space and the fiction of the four mountains was of no help in explaining the mystery. But it was a fiction which suited mediæval times. It is to be hoped that Germany will restore to China these interesting relics of oriental astronomy.

